THE QUAKERS APPEAL ANSWER'D, OR A FULL RELATION Of the Occasion, Progress, and Issue of a Meeting held in *Barbican*, the 28th. of *August* last past.

VVherein the Allegations of *William Pen*, in Two BOOKS lately Published by Him, against *Thomas Hicks*: were Answered and Disproved.

And *Tho. Hicks*, his Quotations out of the *Quakers* own Books, Attested, by several, as being appeal'd unto.

Published for Common Information.

Deut. 19. 16. &c.

If a false VVitness arise against any man to Testifie against him that which is False: Then both the Men between whom the controversie is, shall stand up, before the Lord, before the Priests and the Judges which shall be in those days: And the Judges shall make Diligent Inquisition, and behold, if the Witness be a false Witness; Then you shall do unto him as he thought to have done unto his Brother: So shall you put the Evil away from you.

LONDON,

Printed for *Peter Parker*, at the *Leg* and *Star* in *Cornhil*, over against the *Royal Exchange*, 1674.

Where are Sold the three Dialogues between a Christian and a Quaker.

To the Reader.

WHereas there have been ſeveral Books publiſhed of late, by *Thomas Hicks*, by way of Dialogue between *a Chriſtian and a Quaker*, Againſt which the people called *Quakers* have manifeſted great offence, *G. Whitehead* calls the Firſt Dialogue a malitious Forgery, and Fiction, ſtuft with manifeſt ſlanders againſt perſons and principles, *Dip.pl. p.* 1. To the firſt and ſecond Dialogues *William Pen* wrote an Anſwer, *Intituled, Reaſon againſt Railing, and Truth againſt Fiction*, &c.--Unto which *Thomas Hicks* replyed in a Third Dialogue, *Intituled, The Quaker condemned out of his own mouth.* To this laſt *William Pen* ſaith ſomething, in his *Counterfeit Chriſtian Detected, &c.* Wherein he doth charge *Thomas Hicks* with *vile Forgeries, and black ſlanders, &c.* By way of Appeal to all ſober people, eſpecially thoſe called *Anabaptiſts*, in and about the City of *London*, And at the end

of which book we have these words, by way of appeal:

A Postscript by another hand.

We expect to hear what the Baptists *in and about* London, *will say, (as being appealed to;) concerning their Brother* Tho. Hicks *his proceeding in his three Dialogues, and whether they approve thereof, or of such Play-Books or Romances about Religion, yea or nay: For they are highly concerned to give Judgement, and to be plain to the world herein, as they tender the Glory of God, and the Reputation of Religion, &c.*

Now if you the Teachers and Elders &c. among the Baptized people, do not publickly clear your selves of Tho. Hicks, *and these his unjust proceedings against us, and hereafter he further persists therein, we may take it for granted, that you own his work, and may justly deal with him, and pursue him, not onely as* Tho. Hicks, *but as the* Baptists great Champion, peculiar Agent, or Representative; *But if you ingenuously clear your selves of him, and his corrupt perverse work, then his future miscarriages will be chargeable onely upon* Tho. Hicks *himself, and you shall appear to the world so far clear thereof, and approve your selves*

the

the more honeſt and ſincere towards God, Truth, and Religion.

The aforeſaid book of *William Pens* was diſtributed, at the doors of ſome of our Meeting places, *the ſecond of Auguſt laſt*, Though ſome of us met not with it, till ſeveral days after.

Upon the reading of this Appeal we were concerned to examine the ſeveral things charged by *William Pen* againſt *Tho. Hicks*, and the rather, becauſe the ſaid Appeal ſignifies that if we did not deal with him, as ſuch a perſon therein repreſented, they would interpret his proceedings as the Act of the whole Baptiſts, *&c.* Now foraſmuch as *Thomas Hicks* is a member with us (and one whoſe converſation hath been honeſt and unblameable to the beſt of our knowledge:) having ſo heavy a charge exhibited againſt him, viz. *A Forger, and a Lyar*, we could do no leſs than deſire *Tho. Hicks* to give us a Publick-meeting, that we might hear what he could ſay hereunto: and if he had done them any wrong either by miſquoting of them in any of their books, or ſlandering of them in any thing he had charged them with, That we might, if any ſuch thing ap-

peared, diſcharge that duty towards him as becomes us (*viz.*) either to bring him to acknowledge his evil as Publickly as he had wronged them, or to have diſowned him, as a perſon unworthy of countenance amongſt us: in caſe he ſhould refuſe ſo to do: It being altogether contrary to our principles and practice, to allow any amongſt us, that ſhall either in word or deed wrong any ſort of men.

Hereupon a Letter was ſent to *William Pen* as followeth;

William Pen,

Whereas an Appeal has been made to us in a Book lately publiſhed by thee, Intituled, The Counterfeit Chriſtian Detected, *&c. That we ſhould clear our ſelves of* Tho. Hicks, *and (As the Appeal expreſſeth it:) of his unjuſt proceedings againſt the* Quakers: *Theſe are therefore to acquaint Thee, that we have deſired* Tho. Hicks *to give us a publick meeting, that we might hear his Anſwer both with reſpect to thoſe Doctrines and matters of Fact which he in his Dialogues hath laid to the* Quakers *charge. At which meeting, thy ſelf with ſome others of thy friends are expected to be preſent: And we do alſo entreat and expect from you, that as you have in Print accuſed him of For-*

gery

gery and lying, ſo you would ſuffer him without interruption to make his own defence, otherwiſe we ſhall not be able to give Judgement whether he hath wronged you or not.

London, 15th. of Auguſt, 1674.

William Kiffen.
Han. Knollys.
Tho. Paul.
Lawrence Wiſe.
Henry Forty.
James Jones.

The meeting will be on the 28th. *inſtant, at Mr.* Goſnels *meeting-place in* Barbican, *at two of the Clock in the Afternoon.*

This Letter was ſealed and directed to *William Pen* at his houſe at *Rickmanſworth* or elſewhere, and left with *Phillip Ford* for conveyance: Who preſumed to break open the letter, and accordingly returned this Anſwer, to the perſons before named.

Yeſterday I received a Letter from you, directed to William Pen, *concerning a meeting to be the* 28th. inſtant, *at which you ſay you expect him: This ſerves onely to give you notice, that he was gone into the Eaſt of* England *about three weeks agoe, and when his return will be I know not: neither doe I know how to give him notice hereof: and therefore I do not ſee*

that he is likely to be there, except you had been pleaſed to have appointed a time when he was in the City, or ſo near that he might have had timely notice of your intentions. If this be deſignedly done, it is not fair; but if not, the debate muſt be ſuſpended till a time in which the parties concerned with you, by mutual conſent, agree upon a time. This I thought good to let you know, and do judge you ought to let others know it, that ſo vain boaſting may be prevented as much as in us lyeth, which is all at preſent from your Freind.

Phillip Ford.

London 20th. 6 mo. 1674.

Another Letter of the ſame import with that before to *William Pen*, was ſent to *G. Whitehead*, ſealed and directed to him, at his houſe, at the *Wheat-ſheaff* in *Houndſditch* or elſewhere.

Whereupon this following Anſwer was returned by *G. Whiteheads* Wife.

I did preſume to open my husbands Letter, leſt I might prejudicially keep it, now finding the conſequence, requiring my husband and

William

William Pen, *at ſuch a day and time, which in all likelyhood they are incapable of anſwering, being very remote from this City. And the truth is in plainneſs, I know not when nor where to ſend to either of them; ſo did think it beſt to return the Letter with this plain information.*

That I am thy Friend.

Ann Whitehead.

Hereupon another letter was ſent to *John Oſgood* to the ſame purpoſe, as to *William Pen* and *G. Whitehead*, with this addition, *That we underſtand, that neither* Will. Pen, *nor* G. Whitehead *were in the City, and tis not known where they are, nor how to direct our Letters to them, of which we were wholly ignorant when thoſe Letters were ſent. However ſince the matter depending before us, is onely matter of Fact, and not of Diſpute, we conceive we may proceed to hear* Tho. Hicks *his Defence; His Charge being already in Print exhibited againſt him: therefore we do now acquaint you of our intentions; that you with ſome others of your Freinds, may be there if you pleaſe, &c.*

Dated 23d. of *Aug.* 1674.

This

This Letter was accordingly delivered into *John Osgoods* Hands, the very next day.

Thus far did we proceed to prevent any pleading of a surprize; Though it was more than we were in strictness obliged unto: Forasmuch as we (with other sober people;) were Appealed unto: And we are not to suppose, that the Quakers did this, to them who are not fit to give a certain judgement. For William Pen saith, *That to which an Appeal is made, must be capable of giving an Infallible Judgement; and so a true Judge: Or the Appeal is foolish: Spir. of Truth.vind.p.78.* Consequently We must be infallible Judges in this Case: or otherwise they have made a foolish Appeal. Though this might have been sufficient to us, had we Privately examined what *Tho. Hicks* had writ, comparing it with the *Quakers* own Books: and if we had found he had not wronged them, would also have justified us in the clearing of *Tho. Hicks*: nevertheless we were unwilling to be single Judges in this matter; therefore thought it convenient to make it so Publick as we did; To the end that they themselves, and all others that pleased, might hear and judge, as well as we: Hence could not think it reasonable, to put off the meeting (being so generally known;) meerly for the absence

of

of *William Pen* and *G. Whitehead*; in regard the matters objected againſt the Quakers, eſpecially with reſpect to their opinions, did concern the whole party: and therefore there was the more Reaſon, that thoſe of them who could, ſhould have come; that they might be Witneſſes whether there was any wrong done to them or not.

According to the time appointed we did meet; *Tho. Hicks* charged them with ſeveral opinions, and produced the Books of ſuch as have been, and now are chief Leaders amongſt the Quakers: for his own diſcharge from Forgery. And that all plainneſs might appear, We ordered another perſon in the meeting, to read the ſaid Books, according as they were Cited by *Tho. Hicks*. Upon the reading of which, we found them to agree, with what he had laid to the Quakers charge, which the following Narrative will give you a more full account of: ſo that hitherto we ſee no cauſe of juſt blame to be laid unto *Tho. Hicks*.

And whereas there is a late paper Printed by way of complaint of ſeveral ſcandalous reports in City and Country againſt *William Pen* and *G. Whitehead*, as if they purpoſely neglected to meet the day aforeſaid: To which

which we ſay, that for any ſuch Reports, they came not from any amongſt us, as we know: But ſome there were who did affirm, that *W. Pen* was not far from *London* ſeveral dayes before the meeting, and after our Letter was given to *Phillip Ford*, to be ſent to him. Yea, others do report, That *William Pen* was at his own houſe, (*not far from London*) the day before the meeting: Though *William Pen* ſaith, he heard not of it Directly nor Indirectly, till about ten that very night the meeting ended. Now if thoſe Reports be true, That *William Pen* was at his own houſe the day before, &c. It muſt be left to mens Judgements; whether *William Pen* did not know of the meeting till afterwards; eſpecially ſince it is not improbable, but that a man *who will with the higheſt confidence deny what he knows to be true*, may alſo *as confidently affirm that which he knowes to be falſe.*

That *William Pen* is guilty of the Firſt, the Relation following may put you beyond doubt: As for the Challenge which *William Pen* gives on the behalf of himſelf, *G. Whitehead* and the reſt of his friends to give us a publick-meeting *&c.* We ſay, that if *Will. Pen* or *G. Whitehead* or any other Leading-Quaker have any new matter to object againſt

gainſt *Tho. Hicks*, of which he hath not cleared himſelf publickly: If they pleaſe to ſignifie the particulars thereof to us in Writing, with their hands to it, we ſhall return ſuch anſwer thereunto, either by a Publick-meeting or otherwiſe, as to us may ſeem juſt, and that may alſo be to the ſatisfaction of all indifferent and unprejudiced minds. For we hope that nothing ſhall lye upon us in point of Duty towards *Tho. Hicks*, but that by the Grace of God we ſhall be ready to do it.

William Kiffen
Dan. Dyke
Tho. Paul
Han. Knollys
Henry Forty.

A NARATIVE OF THE Method and Proceedings at the Meeting held in *Barbican*, the 28th of *August*, 1674.

After Mr. Kiffen *had given an Account of the Occasion hereof, by Reading the* Quakers Appeal; (*wherein* Tho. Hicks *is Accused of Unjust and Perverse Proceedings against them:*) *He signified, That the Business of that Day was not to Dispute, but only to Hear and Examine Matters of Fact, viz. Whether* Tho. Hicks *was Guilty of that which is Objected against him.*

Tho. Hicks.

THe things whereof I accuse the *Quakers*, are Reduced under Two General Heads. (1.) Such as respect their Opinions. (2.) Their Practice.

Their Opinions, I shall give you in these following particulars,

(1.) *That the Light in every man, Or the Light where-*

where-with every man is Inlightned, is God. Dial. 1. *pag.* 3. Dial. 3. *pag.* 2.

(2.) *That the Soul* is part of God, *and* of Gods Being; *without Beginning, and Infinite.* Dial. 1. pag. 16. Dial. 3. pag. 2.

(3.) *That* Jesus Christ *is not* a Distinct Person without us, Dial. 1. pag. 1. Dial. 3. pag. 2.

(4.) *That Christ Redeems himself.* Dial. 1. pag. 47. Dial. 3. pag. 2.

(5.) *That the Scripture is no Rule of Faith, and Practise unto Christians.* Dial. 1. pag. 1. Dial. 3. pag. 2.

(6.) *That the Speaking of the Spirit in any, is of greater Authority than the Scriptures.* Dial. 1. p. 48.

(7.) *That's no Comuand from God to me, which he Commands to another.* Dial. 2. pag. 59.

(8.) *That Justification by that Righteousness which Christ fulfilled for us, wholly without us, is a Doctrine of Devils.* Dial. 1. pag. 48.

(9.) *That Justification is by Works.* Dial. 2. pag. 31. 51.

(10.) *That Christ fulfilled the Law*, only *as our Pattern or Example.* Dial. 2. pag, 52.

(11.) *That the Doctrine of Christs Satisfaction is Irreligious and Irrational.* Dial. 3. pag. 3.

(12.) *That this Body which Dies, shall not rise again.* Dial. 3. pag. 3.

William Pen.

Whether these Doctrines and Expressions, charg'd upon the People, called *Quakers*, by *Tho. Hicks*, in both his Dialogues, be really the Doctrines, and Sayings of that People, or not? *Reason against Rayl. pag.* 6.

The

That these are their Doctrines and Expressions, I am now to prove.

(1.) " That the *Quakers* do hold, that the Light in ' every man; or the Light wherewith every man is ' Enlightned, is God. This Particular needs not to be Insisted on, for as *G. Whitehead*, and *Will. Pen*, deny not the Quotations produced for the Proof hereof. *Will. Pen* expresly clears me from Forgery in this Particular: Saith he," Where we have never ' charg'd Forgery upon him; He (viz. Tho. Hicks,) ' hath taken the Opportuuity, and that with confi- ' dence of an Innocent, to cry out: Is this candid to ' call me a Forger, when you confess the things? Ex- ' amine, saith he, Dial. 3. pag. 4, 5, 6, 9. Thus Will. ' Pen, Counterfeit Christian Detected, pag. 9. If you please to Read my Book, and the Pages Will. Pen refers to; You will find, *that the very Point now in Hand*, is there Discours'd of: Though this might suffice, for my Vindication, yet for the sake of others, I crave Leave, that some Quotations may be Read.

In him was Life, and the Life was the Light of Men.

If the Life be *the Divine Essence*, the Light must be so also: For such as the Cause is, such the Effect must be: Thus G. Whitehead in a Manuscript.

The absurdity of this Argument being shew'd in my First Dial. pag. 3, 4. Will. Pen, answers thus. G. Whitehead, inferring from *John* 1. That if the Life was of the Divine Being, the Light must be the same; *for as the Cause, so is the Effect:* It was never Geo. Whiteheads principle, or words,

That

That the Life which is the Light of Men, is but in it self *a meer Effect*. For he owns it, in its own Being to be no other *than God himself*. And values not the Counterfeits, (i. e. *Tho. Hicks*'s quarrel:) *Counterfeit Christian detected*, pag. 56. Margin. We assert the true Light, with which every man is inlightened, to be in it self *the Christ of God*, and the Saviour of the World, *Will. Pen. Reas. against Rayl.* p. 56.

All men are inlightened, *&c.* This Light is Divine, becauſe 'tis the very Life of the Word, *which is God*: Not an Effect of his Power, *as a created Light*, as ſome men fancy, *Will. Pen, Quakeriſm a new Nick-name*, pag. 9, 10.

To call the Light in every man a meer creature, is contrary to *John* 1. In him was Life, and the Life was the Light of men; which Light is Divine and Increated. *G. Whitehead*, Dip. Pl. *pag.* 13.

Some call the Light Conſcience, &c. Which Light was, before Conſcience was, or Creature was; or Created, or made Light was: He made the Sun, the Moon, *&c.* And the Light was before theſe were made. *G. Fox, Gr. Myſt.* p. 10.

Some call it a Natural Light: Which Light was before the word Conſcience was, or a Natural Light, The Sun, Moon and Stars either: For all things that were made, was made by it. The Natural Light, or made Light, are created Lights. He made the Sun, the Moon, and Stars. They were made. *And here is the Natural Light to the Natural Eye.* And the Light that every man is inlightened with, that cometh into the World, was before theſe were made: *Glorified* with the Father before the World began. *G. Fox, Gr. Myſt.* pag. 23.

The Light which every man that cometh into the World is Inlightned withall, is *Christ*; by whom the World was made. *G. Fox, Gr. Myst.* pag. 185.

The Light which every one that cometh into the World is enlightned withal, is not Conscience: For the Light was before any thing was made, or Conscience named. *G. Fox, Gr. Myst.* pag. 331.

The words of the Everlasting and true Light, *who is the Eternal Living God*, and the King of Saints; which he gave unto me his Servant, to Declare to the Inhabitants of the Earth, *&c.*--- Hearken, O ye Nations, *&c.* Thus saith the Lord God of Heaven and Earth, whose Name is the Light, I am the Lord, and there is none else can save: *I the Light created all things*; and Form'd, and made you all of the Dust.

I the Light gave unto every one of you Life and Breath; and you and all things are upheld by me the Light.

You scorn me *the Light in you*, and count me a Low, Poor, weak Thing, not worth taking notice of: You have disobeyed me, and dishonoured me, and called me *a Natural light*: You fight against me, *the Light and Life within you.* And I the Light, have been oppressed *in you, and by you*: But verily my Spirit shall not alwayes strive with you: For verily, *I the Lord God Almighty*, who am the Light, which have made manifest your Iniquities to you, which some of you *call Nasaral.* And say, That those who are led and guided by me *the Light within*, which makes manifest sin: That they are guided by the Spirit of Error and Delusion: *Mark*; I will make you know your Blasphemy; and you shall know and feel to your everlasting

lasting Destruction, if you speedily repent not, That I the Light which lets you see sin, and reproves for it, am Spiritual; and *am the Spirit of Truth*: *Mark*, I the Light made you all of one Blood, *&c.* But many of you have slighted me, *the Light in you*: I will make you bow, at my Name, the Light; and you shall feel *'tis not Natural*, (as some of you have said of it:) For it shall break you to pieces, and all your Professions, and Wisdom, which is out of the Light. *I the Light in you*, will confound it all. I'le break all Sects, Opinions, and gathered Churches, so called; which are not in me. *I the Light in you*, will take away all Peace from the Earth: Yea, I'le bring you to your Wits end: I'le burn your Heavens; all your Joy, your Peace, your Righteousness, which stand in the power of Darkness. *I the Light in you*, will consume it all. I'le burn Heaven and Earth; I'le burn within and without: I'le strike with Astonishment, with Fear and Amazement; with Madness and Destruction: I le bring Plagues within and without, until I have consumed all you my Enemies, who will not own me, *the Light within*. Thus G. *Fox*, the younger, in a Collection of several of his Books. *pag.* 47, 49, 50, 51, 52.

All mind that Gift of God in your selves, which maketh you sensible of your present condition: You must receive *the living Principle of God*, in your own particular Vessels. Which Principle, *I call the Light*; it being a proper Name for it: But I shall not desire to Tie up any of you, to give this principle of Truth, only the Name of Light, I shall not matter if you call it, *the Truth*: Or, the Gift of God: Or a Measure of *the Eternal Be-*

ing. G. Fox, Younger. Ibid. 171.

Many more Proofs might be produced; but I suppose these may suffice to confirm my first Charge: I shall now proceed to the next.

(2.) *That the Soul is part of God, of God's Being; without Beginning, and also Infinite;* See Dial. 1. pag. 16.

Will. Penn.

What so base? What so Irreligious as this Perversion? Men nor Devils could never study more our wrong, than this pretended Christian hath done. If this be his Christianity: The God of *Abraham*, *Isaac*, and *Jacob*, preserve my Soul for ever coming within the Borders of such a Religion. Christianity is absurd by such Traducers; and Gods Spirit grieved by such Injustice: I would not use the worst of Men, no, not Devils at this unequal rate, he deals with us: Who both Mis-cites his words, and abuseth the true meaning of what is truly Cited. *Reas. against Rayl. pag.* 65.

Tho. Hicks.

You have heard what *Will. Penn*, hath said touching this Charge: Be pleased also to hear my Quotations: Read at length, and then Judge.

Is not *the Soul without Beginning*, coming from God, returning into God again? Who hath it in his hand: And Christ the Power of God; The Bishop of the Soul; which brings it up into God, which came out from Him: Hath this Beginning or Ending? And, Is not this *Infinite* in it self? *G. Fox, Gr. Myst. pag.* 90.

Magnus

Magnus Byne, *saith, The Soul is not Infinite in it self, but it is a Creature; And* Rich. Baxter, *saith, It is a Spiritual substance:* Now consider, (*saith G. Fox,*) What a condition, these called Ministers are in. They say, That which is a Spiritual substance *is not Infinite in it self*; but a Creature. That which came out from the Creator, and is in the hand of the Creator, which brings it up, and to the Creator again: This is *Infinite* in it self. *Gr. Myst. pag.* 29.

God breathed into man the breath of Life, and he became a Living Soul: God who hath all souls in his hand. And is not this which cometh out from God which is in Gods hand, *part of God?* of God, and from God, and to God again. Which soul Christ is the Bishop of: And is not this which came out from God, which God hath in his hand, taken up into God again: which Christ the Power of God, is the Bishop of: *Is not this of Gods being?* Gr. Myst. pag. 100.

Is not this *of his Being*, the Soul which he hath in his hand. * *G. Fox, Gr. Myst. p.* 68.

I presume you are satisfied that in this particular, I have done

* This is that *G. Fox*, to whom *Josiah Coal*, an eminent *Quaker*, hath written thus:

Dear, *G. Fox*, who art the Father of many Nations, whose life hath reached through us thy Children, even to the Isles afar off; to the begetting of many to a lively Hope: For which, Generations to come *shall call thee blessed:* Whose being and habitation is in the Power of the Highest; in which thou Rules and Governs in Righteousness; and thy Kingdom is Established in

the *Quakers* no wrong. My next Charge is this:

Peace, and the Increase thereof without end. *Dat. 21st. day of the 12th. Mon. 1658.* See *Tyr. Detected. pag.* 19.

Charge. 3.

(3.) *I do accuse* the Quakers, *for denying Jesus Christ to be a distinct Person without us.* See Dial. 3. pag. 2.

Will Pen.

*B*ecause we assert the true Light with which every man is enlightned to be in it self *the Christ of God, and the Saviour of the world. Tho. Hicks,* doth infer, That we deny the outward Sufferings of Christ in his bodily Appearance. *Reas. against Rayl.* pag. 56.

Tho. Hicks.

Whether herein I have misreported their belief, let these Quotations be read and considered.

Jesus Christ, *a person without us*; is not Scripture Language; but the *Anthropomorphites,* and *Mugletonians.* G. Whitehead. Dip. Pl. p. 13.

The *Socinian* tells us of a *Personal Christ*; and that the Man Christ Jesus our Lord, hath in Heaven a place remote from Earth; a Humane body: But doth he believe him to be the Eternal God, whilst he Imagines him to be *a Personal Christ*? a Humane body so Limited and confined to a Remote-

moteneſs. G. *VVhitehead, Append. to Reaſ. againſt Rayl.* pag. 21.

Where proves he by Scripture, that Chriſts ſecond coming, without Sin to Salvation, *is a perſonal coming*. G. Whitehead, *Ibid. pag.* 24. 'Tis a deſign of Satan to keep men in carnal Imaginations and Dark thoughts of a Humane, Perſonal Chriſt. G. *VVhitehead, Ib. pag.* 27.

I tell, Will. Pen, *that his not ſpeaking to this point, ſignifies that he is Pinch'd:* See Dial. 3. pag. 26. *Unto which he returns this anſwer.* Why, are we Pinch'd becauſe we ſay nothing to a Doctrine the Scripture ſaith nothing of? Give me one place that mentions Chriſt to be *a diſtinct Perſon without us.* Art thou ſo Deſtitute of common ſence, as to think of proving the *Quaker* no Chriſtian, becauſe *he denies a Doctrine* not expreſſed in Scripture? *VVill. Pen, counterfeit Chriſt. pag.* 77. and in *pag.* 78. He calls this, his Disbelief of my Scriptural belief.

However (*ſaith VVill. Pen*) I hope for our tenderneſs in this Particular: Conſidering that *Tho. Hicks* his Charge is no Scripture Phraſe: And that ſuch like Expreſſions occaſion People to Retain, Mean and Dark apprehenſions of God and Chriſt, and his place of Reſidence; we ſhall not ſuffer in the Minds of our ſober Readers as men Undeſerving the Name of Chriſtians. *VVill. Pen, counterfeit Chriſt. pag.* 79.

God: Christ *is not distinct* from his Saints, nor his Body, for he is within them: *not distinct* from their spirits, *G. Fox. Gr. Myst. p.* 207.

Robert Wastfield, a noted *Quaker*, being asked this Question, *Why they spoke and writ so darkly and doubtfully of the Person of Christ?* His Answer was, Because you are not able to bear what we have to hold forth concerning him: Adding, that if they should declare what they held concerning Jesus Christ, they should be stoned in the streets.

Such are deceived that say Christ *is distinct* from the Saints, *Ib. p.* 16.

Another leading Quaker being asked *What he thought of Jesus Christ, born at Bethlehem? and dying at Jerusalem?* Answered, Jesus Christ at Jerusalem, a type, a figure, a shadow, that is past away: What have you to do with Christ at Jerusalem? *Have done with him.* Both these Instances are attested by *Mr. Nath. Robinson*; Minister at *Southampton.*

If there be any other Christ but he that was crucified within, *he is the false Christ.* And he that hath not this Christ that was risen, and crucified within, is a Reprobate: Though Divels and Reprobates may make a talk of him without, *G. Fox, Ib. p.* 206.

The next particular Opinion which I charge the Quakers with, is this.

4. *That Christ redeems himself*: This I draw as a necessary consequence from their words: see *Dial.* 1st. *p.* 47.

Willim

William Pen.

This is a ſtumble and a groſs perverſion of our words: *Reaſ. againſt Rayl. p.62.*

Tho. Hicks.

Whether this be a perverſion or not, I ſhall refer you to their own words.

Few are come to know what it is that wants Redemption; and that the promiſe is to: For there is *a ſeed* to which the Promiſe of Redemption is, *Ja. Naylor love to the loſt, p.47.*

Chriſt is the Election, and the Elect ſeed, *Ibid. pag.* 32.

The Promiſe of God is to *the ſeed* that hath been laden as a cart with ſheaves by the ſinner: which ſeed is the hope Chriſt, *G. Fox Gr. myſt. p.324.*

We doe aſſert the Redemption of the ſeed: *Will. Pen. Reaſ. againſt Rayl. p.62.*

Tis no wayes abſurd that we affirm, That the end of Gods manifeſting himſelf in the fleſh, was for the Redemption and deliverance of *His Holy life*, that was in a man as a ſmall ſeed, even the ſmalleſt of ſeeds, that had been long vex'd, grieved, and preſs'd down by ſin and iniquity; *Will. Pen Ib. p.63.* This ſeed was, and is pure for ever, *Ib. p.64.*

That which was loſt is ſtill in mans heart, and there it muſt be ſought, for it remains ſtill in the houſe, that is, mans heart, this is the thing to be ſought, This Chriſt came to ſeek and to ſave, And all his miniſters preach'd people *to this*, the loſt in man,

* *G. Keith.* In a meeting with me a few weeks since, told me, That he added these words, (*viz.*) *That they might find a lost God, a lost Christ whom they had lost*, I then answered, tis true, those words were added, yet were they no otherwise serviceable to him, than as a blind, to deceive his unwary reader; For, First, By lost in his whole discourse, in that book cited, is intended of God and Christ, which he there calls, *The principle, Kingdom, or Appearance of Christ by his light in mans heart.* And as Jesus Christ came to seek, and save the lost, so all his ministers preach'd people *to this*, The lost in them.

Secondly, The sence I put upon the word *lost*, is no other, Than what, *William Penn* allows; lost, *saith he*, As taken by *Tho. Hicks*, is meant of mans lost condition, And as there used by *G. Keith*, man, a lost God, a lost Christ *, This was the sum and substance of their Doctrine, *G. Keith. Immed. Revel. p. 75, 76.*

When God created man, He put his Image, *Christ the express image of himself*, in man. He breathed into him the breath of life, He lived in God, And Christ the light of men, was his life, lived in him: then the Lamb was not slain, *Christ*, the Lamb, the life of man--- But when man sinned---so *the Lamb came to be slain in him from the foundation of the world.* That Holy, meek, harmless nature: *The Lambs nature was slain in him*---Now the bowels of the Fathers love, stir'd in compassion to the work of his own hands, *that of the pure creation in man*, which though shut up in death, yet it remain'd and perish'd not, as to its being, It did not become a nothing, but remain'd a being, *And*

this

is understood of *God and Christ*, whom man had lost: *Rea. against Rayl. pag.* 61.

Thirdly, I further said that the fence, in which I represented him, was according to the opinions of others of his friends.

* *Judge Reader whether I have wronged* G. Keith *or not.*

This Book Intituled Immediat Revelation, G. Keith *affirmed to me, (in the hearing of many credible witnesses) that it was written by the immediate Inspiration of the Spirit of God.*

this is the lost, (which God sent his son into the world to seek and to save, not to seek and save the old Adam, that birth of the Serpents begetting, but to destroy it; for it is not capable of Gods salvation, But that, which Christ came to save, is that of God, which proceeded from him, *The seed of God in man**, The seed of *Abraham*, whereof *Abrahams* old decayed body, as good as dead, and *Sarahs* barren womb was a type, *G. Keith Immed. Revel. p.* 44. 45, 46. of this seed, he elsewhere, speaks thus; what the seed, and birth of God in us, *Judgeth, or discerneth, or doth is ever infallible*, the eye of the seed, alwayes seeth infallibly, Its ear, alwayes heareth infallibly, its hand alwayes acteth infallibly, *Ibid, p.* 23. *This seed, and birth of God in man, is that which* Geo. Keith *saith, Christ came to seek and save.*

These instances considered, I shall leave it with you to Judge, whether my consequence was not proper from their words, my next charge is this. (5.) That

(5.) *That the* Quakers *do deny the Scriptures to be the Rule of Faith, and Practice unto Christians.*

Proof.

We deny the Scriptures to be the Rule of Faith and Practice: In honour to that Divine Light that was the Authour of them, *&c. Will. Pen, Reas. against Rayl. pag.* 48.

There is nothing in the Scripture that is a duty upon me, or which I am obliged to obey, because there Recorded: Whatsoever is a Command to me, I must not receive from any man or thing without me; *nay, not the Scripture it self*: Yea, it is the greatest Error in the world, that ever was Invented, and the ground of all Error, to affirm that the Scripture ought to be a Rule to Christians. *Ben. Furly*, a noted *Quaker*, in a Letter. *See Dial* 1. *pag.* 79.

He that perswades people to let the Scriptures be the Rule of Faith and Practice, would keep People in Darkness: For whosoever walks by the Rule without them, and teach men so to do; would make void the Covenant of Life, and Peace. *Edw. Burrows works. pag.* 62.

G. VVhitehead, accounts it Idolatry to call the Bible, a Means of our knowing God. *Dip. Pl. pag.* 13.

To such as say the Scriptures are the Rule, *G. Whitehead writes thus*: Poor men, you have shewn your selves sufficiently herein: And what an Empty, Implicite Faith you are in; and how void, both

both of the Knowledge of God, Christ, and Salvation you are: And how yet in your sins; having denied Christ and his Light within to be your Rule, and Way, and Foundation; as he is to his Followers: And so you are walking by your Fancies, and Imaginations; who set the Scriptures in the place of Christ, as your only absolute Rule, and ground of your Faith and Knowledge. *Christ ascended, pag.* 11.

Charge, 6.

(6.) *That the speaking of the Spirit in any, is of greater Authority than the Scriptures.* See Dial. 1. pag. 28.

Proved.

This Question was put to a Quaker, *as* G. Whitehead, confesseth: *Do you esteem of your speakings to be of as greater Authority, as any Chapter in the Bible?*

To which his Answer is, That which was spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures, and Chapters are, and greater. *G. Whitehead, Serious Apol. pag.* 49.

Charge. 7.

(7.) *That is no command from God to me, which God hath given by way of command to another. Neither did any of the Saints Act by the command which was to another: Every one obeyed their own command.* See Dial. 2. pag. 39.

I prove this.

That is no Command from God to me, which he Commands to another: Neither did any of the Saints we read of in Scripture, Act by the Command which was to another, *&c.* They obeyed every one their own Command: And thou *J. Turner*, or any other who goes to Duty, as you call it, *by Imitation from the Letter without*, which were Commands to others; in your own Wills and Time; your Sacrifice is not accepted; but is an Abomination to the Lord. *Edw. Burroughs works, pag.* 47.

You take up a Command from the Letter, and Imitate the Apostles, in that Mind and Nature, which in the Apostles was Crucified; and you say Christ Commands it; when the Letter doth but declare it, you say, *in such a verse of such a Chapter*: Such a Command is, not having received the Command by the same Spirit. Here you are proved to be them which use their Tongues, and say, He saith it; when God hath not spoken to you; *but as you read it, without you*: As the False Prophets may do the words of the true Prophets: And thus you are in the *Witchcraft*. *Edw. Burroughs works*. pag. 105.

These words *Edw. Bur.* gave out, (as he himself saith,) by Order and Authority given to him, by the Spirit of the Living God, the 31*th.* day of the 10*th.* Month; in the year of the worlds Account, 1655. about the 4*th.* hour in the Morning, when he was upon his Bed in *Kilkenny City*, in the Nation of *Ireland*: Given under my hand, and Sealed by the Spirit *of the Eternal God*,

who

who lives for ever; through a Servant of the Lord. *Edw. B.* see his works, *pag.* 96.

Charge. 8.

(8.) *That Justification by that Righteousness which Christ fulfilled for us, wholly without us, is a Doctrine of Divels,* Dial. 1. pag. 38.

Proved.

And indeed this we deny; (*viz. Justification by the Righteousness which Christ fulfilled in his own Person for us, wholly without us:*) And boldly affirm it in the Name of the Lord, to be a Doctrine of Divels; and an Arm of the Sea of Corruption, which doth now Deluge the world. *Will. Pen, Serious Apol. pag.* 148.

Charge. 9.

(9.) *That the* Quakers *hold Justification by works.* See Dial. 3. pag. 2. And I now add, by works in the strictest Notion.

Proved.

God accepts not any, where there is any failing: Or who do not fulfil the Law, and Answer every Demand of Justice. *Edw. Burroughs works, pag.* 33. In answer to the 14th. *Query*: Was not *Abraham* Justified by works? We must not conceive that his Personal Offering was not a Justifying righteousness: But that God was pleased to count it so. Nor was there *any Imputation of anothers Righteousness to Abraham*; but on the contrary, *His personal Obedience*, was the ground of that just Imputation. Therefore, that any should be Justified by anothers Righteousness Imputed, and not Inherent in him; is both Ridiculous and Dangerous. *Will. Pen, Reas. against Rayl. pag.* 80.

Charge.

Charge. 10.

(10.) *That Christ fulfilled the the Law, only as our pattern.* See Dial. 2. pag. 52. *Compared with* Sand. Foundation, p. 26.

Will. Pen.

If he can find the word *Only* there: Or such an Answer to such a Question; or the Matter strictly contained in that Question, he hath not wronged me; But sure I am, there is no such Question: and as sure, The fulfilling of the Law, was not the subject Treated on: And very certain, the word *Only* was not there: Therefore a Forger, *&c. Will. Pen, Reas. against Rayl, pag.* 78.

Tho. Hicks.

Let the Book and Page referred to by me, be read; and then Judge; whether *Will. Pen* was advised thus to answer.

For not the Hearers of the Law are just before God; but the Doers of the Law shall be justified, Rom. 2. 13. From whence (saith *Will. Pen,*) how unanswerably may I observe, unless we become doers of that Law, which Christ came not to destroy, but as our Example to fulfil; we can never be Justified before God. Nor let any Fancy that Christ hath so fulfilled it for them, as to exclude their Obedience from being requisite to their acceptance; but *Only* as their Pattern. *Will. Pen. Sand. Found. p.* 26.

Judge now whether the Law was Treated on; or whether the word *Only* be there. Both which, *Will. Pen* you hear denies. Again, let it be noted, That this very Argument is Printed in *Will. Pens Reas. against Rayl. pag.* 94, 95. Whereby you may be ascertained that he had his *Sandy Found.* by him, when he charg'd my Citation from it, with Forgery.

Charge.

Charge. 11.

(11.) *That the Doctrine of Christs satisfaction, is Irreligious and Irrational.*

Proof.

That this is true, see *Sand. Found. p.* 22. Where *Will. Pen* speaks thus. Consequences; (*that is from this Doctrine*) Irreligious and Irrational; and concludes one of his Consequences thus: O the Infamous Portraiture this Doctrine draws of the Infinite Goodness: Is this your Retribution. O Injurious Satisfactionists! Thus *Will Pen.*

Charge. 12.

(12.) *That this Body which dies, shall not Rise again.*

Proof.

G. Whitehead, asserted in the hearing of many Witnesses, That this Body shall not rise again.

Such a Resurrection is Inconsistent with Scripture, Reason, and the Belief of all men, right in their wits. *Will. Pen, Reas. against Rayl. pag.* 133.

For shame let us never make so much stir against the Doctrine of Transubstantiation: For the absurdity of that, is rather out-done than equalled by this Carnal Resurrection. *Will. Pen. Ibid.* p. 134.

The Change which shall be is not of Accidents, but of Bodies. *Will. Pen. Ibid.* p. 136. and in p. 138. He calls it a Barbarous Conceit.

From our denying the Resurrection of the Natural and Corruptible Body, &c. *Will. Pen. counterfeit Chr.* p. 32.

I hope you are satisfied, that I have not in any of these 12 Particulars, either Miscarged or wronged the *Quakers.*

But, If any should Question the Authority of the

Books which I have Cited: I desire, That *VVill. Pens Reas. against Rayl* p. 185,& 186. may be read.

VVe shall (saith *VVill. Pen*) among the many Books writ by us, in general, in Defence of our VVay we profess, lay these few upon the Heads of our several Adversaries; as containing much of what can be said, in behalf of our Principle, and Practices, *viz.*

(1.) Priests and Professors Principles. (That is the Book Intitled, The Gr. Myst.) by *G. Fox.*

(2.) *Edw. Burroughs*, his VVorks.

(3.) Divinity of Christ, by G. *VVhithead.*

(4.) Immediate Revelation, by *G. Keith.*

(5.) Serious Apologie, by G. *Whithead*, and *Will. Pen.*

(6.) Christ Ascended, by G. *Whithead.*

(7.) The Spirit of Truth Vindicated, by *W. Pen.*

These with our present Discourse: (*that is Reason against Rayl.*) Let them Answer: Thus *W. Pen.*

2. Head, or Matters of Practice.

That it concerns them to render their Adversaries as Ridiculous as they can; and to make their Friends believe, they do nothing but contradict themselves: And if this fail, to Insinuate by way of Question, something that may be a Slander to them: See his Dial. 1. pag. 72.

VVill. Pen.

This is a Forgery, O horrible Impiety! God, our God Vindicate our Innocency from these Hellish Slanders. *Reas. against Rayl. pag.* 138. 161. Were we what he Represents us to be, in this very Matter, the severest Plagues and Judgments of the Eternal God, we might justly expect to be our Portion. *Ibid. pag.* 4.

The.

Tho. Hicks.

Whether I have wrong'd them or not, in giving such an Answer in their Names: Let these Quotations be Read, and Considered:

Our Ignorance of his Name, deprives us of that Scope, which we might otherwise have, for producing perhaps as large a Catalogue of Doctrinal Mistakes; in what he himself, or those to whom he adheres, have writ: Perhaps also, he was afraid of such Truth as may be seasonably told of him, to *the Discrediting of his Enterprise.* Thus *Will Pen*, in answer to the Author of the Spirit of the *Quakers* tried. *Spirit of truth Vind. pag.* 6.

G. *Whitehead*, in his Answer to Mr. *Danson*, Insinuates a Slander upon him, by way of Question: He, (saith *Whitehead*) stiles himself sometimes Minister of the Gospel at *Sandwich*: But *is not rather that Report of him true, that there he was given to Gaming, Bowls, and Ninepins,* &c. See *Divinity of Christ, written by* G. *Whitehead.* pag. 49.

This Question was put by G. *Whitehead*, not because Mr. *Danson* was guilty, but meerly to Slander him; will appear from what *Will. Pen* says in his Apology for his Friend *Whitehead*; in this very thing.

Who knows not (saith *Pen*) That the Priests give themselves a Liberty of more than that? What Game (almost) do they scruple to play at. And if G. *Whitehead, to detect the Priest*, since others gave themselves that Loose, did therefore make that Query: Must it therefore be taken for granted that he concluded him such? *Spir. of truth Vind.* page 137.

Hear the Complaint of another, who very well

knows the Temper and Practices of the *Quakers*.

If any persons, (*saith he*) Write or Speak their Grief (*that is at the* Quakers *Miscarriages*;) that the Publick take notice of it; they will Represent them under such Terms, as may render them *Odious*: And the more Effectually to weaken their Testimonies, they will Fix upon them, *Scurrilous and contemptible Appellations*. And to prevent any Inquisition into the truth of the Matter, they would make People believe, that they are Envious, Malicious, Dirty, Factious, and Ranting *Spirits*. *Spir. of the Hat.* pag. 36, 37.

(2.) *I accuse the* Quakers, *for calling such as ask them Questions, Reprobates*: *And saying they are in the Sorcery and Witchcraft*,

Will. Pen.

This is a great Lye. *Reas. against Rayl.* pag. 154, 156.

Tho. Hicks.

Be pleased to read *Edw. Burroughs* his Answers to Twenty serious Questions; and you will find that which is sufficient to clear me from Lying. His words are these: *Thou Reprobate*, and child of darkness; the Light condemns thee, and *thy Generation eternally*: We witness thee to be in *the Sorcery and Witchcraft*: Thou art Darkness it self. *Thou Dragon*; thy Queries are Conjured in the Black-art, out of the bottomless Pit: *Thou Diviner*; we witness thee *to be the Beast*, which wars with the Lamb: *Thou Antichrist*, which looks at Christs Death at *Jerusalem*, alone: Thou art seen with the Light; and with it *condemned for ever*. Thou blind Pharisee and Blasphemer: *Thou Jesuite* art pleading *for a Christ afar off thee*: Thou art under the Wo;

and

and from that Wo, thou ſhalt never flee. Let all People ſee, whether thou be not *a blind Ignorant Sot.* Here thou Replieſt thy Sottiſh Queries concerning *the Body of Jeſus*, as the *Devil did* about the *body of Moſes*: Thou diſobedient one; upon whom God will render Vengeance in flaming Fire: Thou *art accurſed*: Thou Beaſt, to whom the Plagues of God are due, upon whom the wrath of God muſt be accompliſhed: *Thou art ſhut out from God for ever*: Thou blind Hypocrite: Thou *Cain*: Thou full of Subtilty: VVith the Light thou art ſeen, and with the Life thou art Judged and Condemned: *Thou dead Beaſt*; thou art unredeemed from thy vain converſation, and ſo art not Juſtified; *nor never ſhalt be.* Stop thy Mouth *thou Sorcerer*: The ſame that juſtifies us, ſhall condemn thee Eternally. The manner of Chriſts being in the *Saints*, thou knoweſt not; who art *a Reprobate*; and ſhalt find him to thy Eternal Condemnation. *O thou dark Beaſt and Conjurer*, Querying with thy conjured words: Thou Blaſphemer, thou *Serpent*, thou dark Sottiſh Beaſt, *&c.*† *Edw. Burroughs's works.* pag. 29. to 34.

† Ed. Burroughs *bleſſed God, that had diſcovered the Queriſt ſaying, thy Queries are anſwered lovingly and plainly, in Scripture Language and Terms.* Ibid. p. 34.

(3.) *That* VVill. Pen, *by the ſence of the Eternal Spirit, doth declare*; (That thoſe Curſing, Railing, and Lying Anſwers of *Edw. Burroughs*) were the only fit Anſwers to the Prieſts Trappaning Queſtions. *See Dial.* 3. *pag.* 80.

Will. Pen.

Oh ungodly Slander! the Lord rebuke thy Foul ſpirit. *Counterfeit Chriſt.* pag. 44.

Tho. Hicks.

These are *William Pens* words; with respect to the Answers *Edw. Burroughs* gave to the 20 Questions, before hinted. I warrant it (saith *Pen*) from God; and by the sence of his Eternal Spirit, do declare: That it was the Portion and only fit answer to be given to those Trappaning questions. † And had *Edw. Burroughs* gone into a Familiar, opening unto his Vulterous, Unclean, Serpentine Eye, all the deep things of the Spirit of God, and Mysteries of Holy Kingdom; who was in that Nature, that Crucified the Lord of them; *Edw. Burroughs* had brought the wrath of the Eternal God upon himself, instead of the Priest. *Will. Pen, Reas. against Rayl. pag.* 164.

† *O horrid Excuse of such Raylings, which is far worse than the Answers given.*

(4.) Another Evil I accuse them of, is: *Preferring their Pamphlets before the Bible.*

This was proved from the Titles they give to their own books; and the Titles they give to the Scripture, *viz. The Voice of Wisdom: Breathings of true Love: Shield of Truth: A Spiritual Glass: Light risen out of Darkness.* These are the Titles given to several of their books.

But the Scriptures are called, *Letter: Dead Letter: Paper, Ink, and Writing: Carnal Letter,* &c. 'Tis easie to judge by these Titles, to which the preference is given.

(5.) *They bid people follow the Light within; and if they do not, they load them with bitter Revilings.*

Will. Pen, calls this a great Lye. *Reas. against Rayl. pag.* 154. 156.

Whereas the truth of this is so notorious, that

it

it needs no proof. Witness their Railings at such, that in Conscience oppose them, and their Errors.

(6.) *They say God himself is the immediate Teacher of his People; and yet they appoint their Ministers to speak in such a place,* &c. Dial. 2. p. 66.

Will. Penn, saith, this is a very Lye, *Reas. against Rayl.* pag. 156.

I answer, Why may they not as well appoint persons before-hand, as they do Meetings, several days before. This latter was made an Excuse, for *Will. Penns* absence from this Meeting. It is usual, said a Friend of *Will. Penns*, for him to appoint Meetings some dayes before; engaging to be there, and he must not break his promise, &c.

But if this will not amount to a full Proof of my Charge, then let me refer you to the Complaint of one, that was no stranger to their practices.

And what meaneth, (*saith he of the Quakers*) That certain persons are *appointed* to spend the whole time in Speaking in every Meeting; and all the rest to come as Hearers, neglecting the Gift in themselves; only waiting upon their Lips. *Spirit of the Hat.* p. 29.

(7.) *I accuse them for Intitling God to sleeveless Errands.* Of this I have given several Instances. *Dial.* 1. *pag.* 27. which cannot be disproved.

(8.) *I charge them for refusing a publick Meeting, to Debate the chief things in Difference, between them and others. Under pretence of being cautious of running themselves into Jeopardies.* See Dial. 3. pag. 88.

Will. Penn.

This is a Notorious Falshood. *Counterf. Christ. pag.* 45.

Tho. Hicks.

That they did refuse, I can prove by many Witnesses; and that they excused themselves as before. *Tho. Priors Letter* to Mr. *Haworth*, will testifie. *His words were these*:

It is expected, that the Book stiled, *The Quakers Converted*, be the subject of the Dispute; and also that equal Liberty be admitted on both sides; And that the place be free from Disturbance and Molestation: For we understand that some of the Magistrates have made Enquiry, and are offended. Therefore I find that my Friends are Cautious, not to run themselves voluntarily into such Jeopardies, on slight Invitations, &c.

The Reasons why they desired the place to be free from Molestation, was given in a second Letter, viz.

(1.) That *W. Haworth*, and his Company might seriously consider of it, as not to draw and Invite others into Hazard and Danger.

(2.) That they would be no means or Cause of Molestation, directly or indirectly; giving the Magistrates occasion either by too much noise aforehand, or by Heat or Passion against us.

But still the Book, *Stiled the Quaker Converted*, must be the subject of the Debate.

Whereas the Meeting was propounded to Debate the chief things in Difference between them and others; and the utmost Answer that as yet hath been given thereunto, is this:

After the aforesaid Book hath been fully Examin'd, and Discours'd: Then if *W. Haworth*, hath not Disputing enough, he hath Liberty to propose other Questions in writing; And if they be such Learned ones as may tend to Peoples Edification. A

A

A farther time may be granted to Debate them: Thus *Tho. Prior in his second Letter.*

Moreover, I did above a Year ago, send six *Questions* to *G. Whitehead*, promising to meet him to Debate them in the most publick Place I could get; but he would not accept thereof. *See Dial.* 3. *p.* 86, 87.

(9.) *That they own the Scripture as far as it agrees to the Light in them.* See Dial. 1. pag. 66.

Will. Pen.

This is an arrant Forgery. *Reas. against Ray. p.* 160.

Thomas Hicks.

This is before proved in their asserting the Scriptures to be given forth from the light within.

(10) "Did the light within Create the Heavens "and the Earth? yea: "Is it the immediate object "of Divine Worship? yea.

William Pen.

These Answers are Forgeries, *Reas. against Ray.* 158, 159.

Tho. Hicks.

See this at large proved, under the Head of the light being God.

(11) That if those things objected against the Quakers in two former Dialogues be true, that then Will. Pen hath confest that a *Quaker* is quite another thing than a Christian: *Dial.* 3d. *p.* 1.

William Pen.

This is a forgery: I never said nor confess'd any such thing in all my life: *Counterf. Chr. p.* 13.

Tho. Hicks.

Will. Pen hath written these words. He, (that is, *Tho. Hicks*) now to vindicate himself from such Injustice, hath given us a second part, wherein he hopes to make good what he hath charged upon us,

by

by Quotations out of our own Books: which, if faithfully done, *I shall freely acknowledge that a Quaker is quite another thing than a Christian*, Will. Pen. Reas. against Rayl. p. 2.

(12) These words; which I relate in VVill. Pens *name*: (viz.) *Were we what he represents us, the severest plagues and Judgements of God would be our portion* Dial. 3d. p. 1,2. These I say he accounts a Forgery, *Counterf. Chr* p. 15.

Let *Will. Pens* own book be read, and you will find these VVords there: (*viz.*) were we, what he represents us in this very matter, the severest plagues and judgements of the Eternal God, we might justly expect to be our portion for ever, *Will. Pen Reas. against Rayl. p.* 4.

(13) VVill. Pen accuseth me with a down-right Forgery, in giving this Answer in *George Whiteheads* name, viz. *That the plagues and judgements of God will follow thee*, Dial. 2. *p.* 1. Reas. against Rayling, p. 163.

The truth of this Answer see attested to, under Mr. *John Gladmans* hand, *Dial.* 3d. *p.* 85.

(14) *That their owning Christ, is no other than* a meer Mystical Romance; .. *And that the light in them sees no necessity of a Mediator.*

VVill. Pen.

These are lyes and slanders, *Reas. ag. Rayl. p.* 154.

Tho. Hicks.

They that deny Jesus Christ to be a distinct person without us, are guilty of the first: And they that maintain, That God accepts not any who do not fulfill the Law, and answer every demand of Justice, can see no necessity of a Mediator.

(15) Another Lye *Will. Pen* doth accuse me of, is this:

this: *That the Quakers deny Christ visible coming* and appearance in the world. See his *Reas. ag. Rayl. p.*154. where he refers you to *Dial.* 2d. *p.*37, 45.

Be pleased to examine the pages referred unto by *Will. Pen* --and then Judge. The question there is this; *Whether Christ did not dwell amongst his Saints after another manner and more Visible, than now he dwells in them?*

To which *Edward Burroughs* return'd this Answer.

For thy word *Visible*: he is not, nor never was *Visible* to thee, nor thy Generation, *&c.*

Upon this I said, That the *Quaker* denyes that Christ was ever visible to wicked men, such as he esteemed the Queriſt to be, &c. *See Dial.* 2d. *p.*37.

(16) *That they account the Blood of Christ no more than the blood of a common Theif.* See Dial. 1.

VVill. Pen.

This is an ungodly Aſperſion. *Reaſ. ag. Rayl. p.*154.

Tho. Hicks.

See this fully proved, *Dial.* 2d. *p.*3, 4.

(17) That one of their friends bid her husband take another woman, *Dial.* 2d. *p.*63.

(18) That a Revelation hath been pretended to excuſe the payment of a juſt Debt, *Dial.* 26.

(19) That ſome of their Friends have excuſed ſome of their Villanies, by pretences to the innocent Life, *Dial.* 3. *Epiſt.*

Concerning theſe three laſt, I propoſe this unto the Quakers, that if they will chuſe ſix ſober, and diſintereſted perſons, I alſo will do the like; And if I cannot give ſufficient Reaſons for what I have Objected againſt them, I will contentedly ſubmit to what thoſe twelve men ſhall determine.

VVe

WVe whose names are hereunder written, doe certifie that the aforesaid Quotations, are truly recited out of those Books to which they refer, WVitness our hands.

My occasions calling me from the meeting before the ending thereof, but since, having perused the proofs, by comparing them with the Quakers Books whence they are cited; I find them to agree. Witness my hand.

William Kiffen.

Dan. Dyke.
Han. Knollys
John Gosnell
Tho. Paul
Henry Forty
John Norcot
Tho. Wilcocks
Robert Snelling
Maurice King
Jonathan Jennings
Thomas Plant
Joseph Morton
Owen Davis
John Hunter
John Snelling
William Dix
John Vernon.
Edw. Noble
Rob. Maton

John Singleton Dr.
James Baron.

There are many more both Ministers and others, who are ready and willing (if occasion serve) to attest the same.

Note also, That those Instances in the foregoing Margents, were added since the Meeting for further proof.

A Postscript to the Reader.

HAving seen *William Pens* complaynt, wherein after his idle Excuses, *He is pleased to propose for a publick Meeting*: To which I answer, That such a Meeting never was refused, but often hath been desired by me, *provided*, That the matters in controversie betwixt us, might be the subject of the Debate: Accordingly, I did long since send Six Questions to *G. Whitehead*, promising to meet him in the most publick place I could procure, so be it, he would comply with these Conditions: (1) That I might have liberty to produce

produce their own Books, to be read openly, for the clearing matter of fact. (2) That we might agree upon a Rule by which our Diſcourſe may be determin'd. (3) That he would ſpeak directly and plainly to the Queſtion. (4) That but one at a time ſhould ſpeak: and (Laſtly,) That any who would might write after us. The Queſtions were theſe: (1) *Whether the Light in every man be God?* (2) *Whether the Light in every man, be the true and very Chriſt the Scripture ſpeaks of?* (3) *Whether Chriſt hath not a perſonal Being without men?* (4) *Whether the Soul be part of Gods Being, without Beginning, and infinite?* (5) *Whether none of thoſe things which God hath given by way of Command to others, be a Command to me?* (6) *Whether the ſpeaking of the Spirit in the Quakers, be of greater Authority than the Scriptures?* *G. Whitehead* would not accept hereof; though I told him, Theſe were ſome of the things which the Dialogue objects againſt them; But if *William Pen* will engage in the Diſquiſition of theſe Queſtions, upon the Conditions aforeſaid; and alſo, *That no more than three of each ſide, be allow'd to Debate, and but one of thoſe three to ſpeak at a time, equal liberty being granted on each ſide, to thoſe perſons nominated and allow'd*; upon notice of his willingneſs, He ſhall (God willing) be attended: But if he refuſe, 'tis expected, he give ſufficient Reaſons why he doth ſo. Foraſmuch, as theſe are ſome of the principal matters in difference, every Queſtion having its Foundation in their own Books, (as the foregoing Narrative will abundantly manifeſt,) whereupon, I conceive, he ought not to decline them; yet nevertheleſs, if he ſhall rather chooſe to inſiſt upon other matters of leſs importance, giving his Reaſons

why

why these, and not those before propounded, Then, let him send me the particulars thereof, subscribed with his own hand, and I will give him a speedy answer.

I have now a few things to add, (respecting matter of fact) which were not spoken to, in the Publick meeting aforesaid, (1) *That they* (the Quakers) *make use of the Scriptures only to silence them, that plead for it as their rule, see Dial. 1. p. 24, 25. Will. Pen* accounts this, a Forgery *Reas. ag. Rayl. p. 158.* my answer is, That I have given an instance, (and that of no ordinary Quaker) By whom, words of such an import were spoken, and withall plainly intimated to whom he so expressed himself, *see Dial. 3. pag. 36.*

Another particular (*which* Will. Pen *in his wonted modesty calls a lye*) Is that Instance, concerning *Nicolas Lucas*, *Dial. 2. p. 71.*— In this also, I have been cleared, and vindicated, Inasmuch as the person, from whom I had the relation, (who heard him speak the words) hath Attested it, to *Nicolas Lucas* before witnesses, And whereas tis said in the *Append. to Reas. against Rail. p. 12.* That it was refer'd to *Henry Stout* to witness that charge, Reader, I doe assure thee, that no such matter was refer'd to him.

The next thing, (*which* Will. Pen *in his haste hath branded for a lye and slander*) Is this, That I should say, *The tendency of all the Quakers reasoning about Instituted Religion, is to Debauch mankind, and to teach men to live in rebellion against God, Dial. 3. p. 65*

In answer hereunto, I shall produce *Will. Pen* himself for my compurgator, Who, *concerning the ordinances of water Baptisme, and breaking of Bread*, writes thus. *I would not have any so sottish as to think, That Christ came to abolish the shaddows of the Jews, And Institute others in their room, He came to remove, and abolish the very nature of such ordinances*, I affirm, circumcision, is as much in force as Water-Baptisme, And the paschal Lamb, as Bread, and Wine, *They were both but shaddows, and both Elementary, and perishable, And though the latter were more Immediately forerunning and Introductory of the substance it self, yet not to be perpetuated; For a continuance of them, had been a Judaizing of the spiritual, and Evangelical worship, The Gospel would have been a state of Figures, Types, and shadows, which to assert or practise, is as much as in us lyes to pluck it up by the Roots*, The Appellation [Ordinances of Christ] I therefore Renounce as unscriptural, & unevangelical *Besides the spirit of whoredom from God, Gross Apostacy, Superstition and Idolatry, yea a spirit of Hypocrisie, persecution, and murder, and all*

manner

manner of wickedness has got them, and covered it self with them, And we can testifie, *from the same spirit by which* Paul *rebounded Circumcision,* That they are to be rejected, as not now required, *And the Lord will appear to gather people out of them, but never to establish, or keep people in them,* Thus *Will. Pen Reas. against Rayl. p.*108,109.

Now whether I have not sufficiently discharg'd my self from those things whereof *William Pen* hath accused me, I shall submit to the Judgement of all impartial men. And since the *Quakers* have appealed, whether they ought not to be concluded by their judgement towhom the Appeal was made, especially this position of *Will. Pens.* Being considered, (viz.) *That to which an Appeal is made, must be capable of giving an infallible Judgement, and so a true Judge in the case, or else the Appeale is fooliſh, Will. Pen Spir. of Tr. p.* 78. Yet lest *Will. Pen* (who abounds with shifts) should not stand by his own Doctrine, but abuse the world with such Glosses, as neither his words nor practice will in any wise bear, it will not be amiss, to Anticipate such Attempts *of that man of confidence,* To give some account of an Appeal, which was once made against *Will. Pen,* to the *Quakers* at the Bull and mouth, The persons appealing, were, (after some scornfull Treats) put off, with this answer, That *Will. Pen* had answered it, in his winding sheet, which Answer, I shall give you in his own words.

Doth he own our Authority? Then his Appeal is something, If not, He Appeals Idly, and unjustly, But since he doth seem to Appeal to them, And supposeth them, to have a right to deal with me, It is apparent, That he owns it (that is, their Authority) *so far as concerns Judgement betwixt us,* Paul *therefore Appeal'd to Cæsar because of his ability both to know his Case, and to do him right, And therefore in the case of this mans Appeal, both the light and our friends are thereby judg'd able, and himself, to be concluded by their Judgement, which is this, That* H. Hedworth, *first Author of the Spir. of the Quakers Try'd, Then of Controversie ended; Is a busie body, cavilling, conceited, proud, wrathfull, equivocating, slandering, yet cowardly man, That loves debate, which is both unable to maintain what he begins, and afraid to own it, when he hath done,* Will. Pen *winding sheet. p.*8.

By this, Reader, Thou mayest guess, To what little purpose it is, to appeal against a *Quaker,* to the *Quakers;* who instead of a fair and just hearing of the person grieved, or examining (as honest men would have done) the matters in difference, shall, I say, constitute the very person offending, To determine,

and

give sentence in his own case, such a procedure as this, (I believe) is not to be instanc'd (the *Quakers* excepted) among any sort of men either Christian, or Heathen.

However, since it is so, That *Will. Pen* (in his great wisdom,) hath published such a judgement in print, whereby all men may be acquainted, what Justice there is amongst the governing *Quakers*. It will be requisite, (and I presume *Will. Pen* hath not reason to be offended, it being his own method,) for this once, that a fool be answer'd, according to his folly.

The *Quakers* appeald to the *Baptists*, against *Tho. Hicks*, I would ask the *Quakers* (for so Will. Pen *hath taught me*) whether they own their Authority? if they doe, The Appeal is something, If not, They have Appealed idly and unjustly, But since they have seem'd to Appeal to them, And supposed them to have a right to deal with *Tho. Hicks*, Tis apparent, That they own their Authority so far as concerns a Judgement, betwixt *Will. Pen* & *Tho. Hicks*, for *Paul* therefore *Appeal'd* to *Cæsar*, Because of his ability, both to know his case, & do him right: therefore in the case of the Quakers Appeal, The Light, and the Baptists, are thereby judged able, and the Quakers to be concluded by their Judgment; which (*I may safely say, though not deputed by them to pronounce it*) is this, That *Will. Pen*, the Authour *of Reas. against Rayl.* Then *of Counterfeit Christian Detected*: is a busie body, cavelling, conceited, proud, wrathful, equivocating, slandering, yet cowardly man, that loves Debate, which is both unable to maintain what he begins, and afraid to own it, when he hath done.

If against this it be objected, (*as indeed it is by* Will. Pen, *in his naked truth*) That their Appeal did not intend such a power of Judging in the Baptists, *That they should Try whether* Tho. Hicks *was Guilty. But for Judgment against Him*, And not that the Quakers would be concluded by the Baptists judgment *Right or wrong*. Let all men take notice, of the unrighteousnesse of the Quakers, who would have a man condemn'd, without being Tryed, But is it the part of a just judge to passe sentence upon a man, meerly upon an Accusation, without a legal Tryall? certainly had I been Arraign'd in the Quakers court, especially at such a time when *Will. Pen*, had presided; my Head should not have gone down to the grave in peace, But if this be the method of proceedings (as in all probability it is) amongst the Governing Quakers, I do earnestly pray, from such a Government, and Governours, Good Lord Deliver me

Thomas Hicks.

THE END.